

"The example of Jesus, as far as God is concerned, is the same as what of Adam; He created him from dust, then said to him "BE" and he was.." (The Holy Qur'an, The Chapter 3, Verse 59)

ANTHROPOLOGY

ADAM : THE 1ST MAN



ALLAH'S FREEDOM (FREE-WILL) TO HIS CREATURE



Before we deal with this topic you have to remember the following thing...

Allah has given His commissioned creatures absolute freedom.

He created and gave them senses.

They now are upon their own will.

They are free to choose between good and bad and take their own decisions.

(Of course they will be judged upon their deeds)

Every living being is thus born free and has his share of freedom.

Freedom; even to the extent that they can refuse Allah the Almighty's commands.

He grants them the freedom of denial, disobedience, and even disagreement with Him.

 THE MAKING OF ADAM 



I have put in sequence the verses making them as dialogues between Allah, Angels, Iblis and Adam to let you understand better.

ACT ONE

GOD MAKES ADAM

ALLAH : *"Verily, I am going to place (mankind) generations after generations on earth."*

ANGELS : *"Will You place therein those who will make mischief therein and shed blood, - while we glorify You with praises and thanks (Exalted be You above all that they associate with You as partners) and sanctify You."*

ALLAH : *"I know that which you do not know."*

(The Holy Qur'an, Chapter 2, Verse 30)

ALLAH : *"I am going to create a man (Adam) from sounding clay of altered black smooth mud..."*

(The Holy Qur'an, Chapter 15, Verse 28)

ACT TWO

THE BREATHING IN ADAM

When the time drew near to breathe the spirit into Adam, as Allah the Almighty decreed, He commanded the angels:

ALLAH: *"When I breathe My spirit into him prostrate before him."*

Allah breathed His spirit into Adam and when it reached his head Adam sneezed.

ANGELS: *"Say all praise belongs to Allah."*

ADAM: *"All praise belongs to Allah."*

ALLAH: *"Your Lord has granted you mercy."*

When the spirit reached his eyes, Adam looked at the fruits of Paradise. When it reached his abdomen Adam felt an appetite for food. He jumped hurriedly before the spirit could reach his legs, so that he could eat from the fruits of Paradise.

ALLAH: *Man is created of haste.*

(The Holy Qur'an, Chapter 21, Verse 37)

ACT THREE

ANGELS PROSTRATED, BUT NOT IBLIS

And then: The angels prostrated themselves, all of them together. Except Iblis - he refused to be among the prostrators.

(The Holy Qur'an, Chapter 15, Verse 31-32)

ALLAH: *"What prevented you (O Iblis) that you did not prostrate, when I commanded you?"*

IBLIS: *"I am better than him (Adam), You created me from fire, and him You created from clay."*

ALLAH: *"(O Iblis) get down from this (Paradise), it is not for you to be arrogant here. Get out, for you are of those humiliated and disgraced."*

IBLIS: *"Allow me respite till the Day they are raised up (i.e. The Day of Resurrection)."*

ALLAH: *"You are of those allowed respite."*

IBLIS: *"Because You have sent me astray, surely I will sit in wait against them (human beings) on Your Straight Path. Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones (i.e. they will not be dutiful to You)."*

ALLAH: *"Get out from this (Paradise) disgraced and expelled. Whoever of them (mankind) will follow you, then surely I will fill Hell with you all."*

(The Holy Qur'an, Chapter 7, Verse 11-18)

...and Allah created Adam. Then HE taught him many things...

ACT FOUR

TEACHING ADAM

"...And He taught Adam all the names (of everything), then He showed them to the angels and said..."

ALLAH: *"Tell Me the names of these if you are truthful."*

ANGELS : *"Glory be to You, we have no knowledge except what You have taught us. Verily, it is You, the All-Knower, the All-Wise."*

ALLAH: *"O Adam! Inform them of their names,"*

and when he had informed them of their names,

ALLAH: *"Did I not tell you that I know the Ghaib (unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?"*

(The Holy Qur'an, Chapter 2, Verse 31-33)

ACT FIVE

CREATION OF EVE (HAWWA)

Now Adam knew the names of everything. Sometimes he talked to the angels, but they were preoccupied. Therefore, Adam felt lonely. One day he slept and when he awoke he found, near his head, a woman gazing at his face with beautiful, tender eyes.

ALLAH: *It is He Who has created you from a single person (Adam), and (then) He cloned his wife (Eve), in order that he might enjoy the pleasure of living with her.*

(The Holy Qur'an, Chapter 7, Verse 189)

(The root of the name "Hawwa" means "living things.", she was born out of a living thing.)

Allah showed them a tree and said...

ALLAH: *"O Adam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight of things therein as wherever you will, but come not near this tree or you both will be of the Zalimeen (wrong-doers)."*

(The Holy Qur'an, Chapter 2, Verse 35)

Adam and Eve understood that they were forbidden to eat the fruit of that tree.

Adam was, however, a human being, and man tends to forget. His heart changes and his will weakens. Iblis summoned all the envy within him and took advantage of Adam's humanity to exploit him. He started to whisper to him day after day, coaxing him: "Shall I guide you to the Tree of Immortality and the Eternal Kingdom?"

ACT SIX

IBLIS' TEMPTATION

IBLIS: *"Your Lord did not forbid you this tree save you should become angels or become of the immortals." And he (Satan) swore by Allah to them both (saying): "Verily, I am one of the sincere well-wishers for you both."*

(The Holy Qur'an, Chapter 7, Verse 20-21)

Adam asked himself: "What will happen if I eat from this tree? It might truly be the Tree of Immortality." His dream was to live forever in the pure innocence of Paradise.

ACT SEVEN

THE FALL FROM THE PARADISE

Satan kept on tempting them and one day Adam and Eve ate the fruit ..

"..So he misled them with deception. Then when they tasted of the tree, that which was hidden from them of their shame (private parts) became

manifest to them and they began to stick together the leaves of Paradise over themselves (in order to cover their shame).

And their Lord called out to them (saying)

ALLAH: "Did I not forbid you that tree and tell you: Verily, Satan is an open enemy unto you?"

ADAM & EVE: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers."

ALLAH: "Get down, one of you an enemy to the other (i.e. Adam, Eve, and Satan, etc.). On earth will be a dwelling-place for you and an enjoyment, - for a time....Therein you shall live, and therein you shall die, and from it you shall be brought out (i.e., resurrected).

(The Holy Qur'an, Chapter 7, Verse 19-25)



COMMENTARY : IN LIGHT OF HADEETHS & STORIES



Dust from different land

Abi Musa Al-Shaarai narrated that Prophet Muhammad said: "Allah created Adam from a handful of dust taken from different lands, so the children of Adam have been created according to the composition of the land. Therefore, from mankind we have white, red, black and yellow ones; we have good and evil, ease and sorrow, and what comes in between them."

Commentary: Prostrating before Adam

We imagine when Allah the Almighty decided to create Adam: He addressed His angels and told them to prostrate before him. He did not mean to ask their opinion or take their advice, for He is above that. Allah the Exalted told them that He was going to create a vicegerent on the earth who would have children and grandchildren who would corrupt the earth and shed each other's blood. That is why the angels said to Allah the Almighty:

"Will You place therein those who will make mischief therein and shed blood!"

(The Holy Qur'an, Chapter 2, Verse 30)

The Meaning of the Angels' Prostration

Adam opened his eyes and saw all the angels prostrating before him except one being who was standing at a distance. Adam did not know what kind of creature it was that did not prostrate before him, nor did he know its name. Iblis was standing with the angels so as to be included in the command given to them, but he was not one of them. He was a jinn, and, as such he was supposed to be inferior to the angels. What is clear is that this prostration was to show respect and did not mean that the angels were worshipping Adam. Prostrating, in worship is done only for Allah.

Commentary: Iblis's Refusal to Prostrate

Ibn Jarir reported that Muhammad Ibn Sirin said that the first one to reach a conclusion by reasoning was Iblis and that the sun and moon were not worshipped except through this method.

This means that Iblis tried to compare himself to Adam. He believed that he was more honorable than Adam. Therefore, he abstained from prostrating, even though Allah had commanded him to do so, just as He

had commanded the angels. If an analogy is made, we see that Iblis is vain. For indeed, clay is better than fire because in it can be found the qualities of calmness, clemency, perseverance, and growth; whereas in fire can be found heedlessness, insignificance, haste, and incineration.

Traditions About Iblis

There has been many years so he invoked in for help.. abel offered his best camel while cain oggerd his worst grain .There were many traditions about Iblis at the time of the Prophet Muhammad . Ibn Masud, Ibn Abbas, and a group of the companions of the Prophet Muhammad said that Iblis had been the head of the angels in the worldly heavens. Ibn Abbas said in one narration that his name had been Azazil, and in another narration he said it had been Al-Harith. Ibn 'Abbas also said that Iblis was a jinn and that they had once been the keepers of Paradise, with Iblis the most honorable, the most learned and the most pious of them.

Another tradition says that he had been one of the famous four possessors of wings (i.e. angels), before Allah transformed him into the accursed Satan. This enraged Cain even further. Realizing that his hopes of marryin his own sister were fading , he threatened his brother " i will kill you!

Similarity between Adam and Jesus (PBUT)

Allah the Almighty declared: Verily, the likeness of Jesus, in Allah's Sight is the likeness of Adam. He created him from dust, then (He) said to him: "Be!" - and he was. Surah 3: 59

Adam Sees Eve

Ibn Abbas and a group of the companions of the Prophet narrated that when Iblis was sent out of Paradise and Adam was accommodated

therein, Adam was alone in Paradise and did not have a partner from whom he could get tranquility. He slept for some time and when he woke up, he saw a woman whom Allah had created . So he asked her: "Who are you?" She replied: "A woman." He asked: "Why have you been created?" She replied: "So that you could find tranquility in me." The angels, trying to find out the extent of his knowledge, asked him: "What is her name, O Adam?" He replied: "Eve." They asked: "Why was she so named?" He replied: "Because she was created from something living."

The Location of Adam and Eve's Paradise

The location of this Paradise is unknown to us. The Qur'an did not reveal it, and the commentators had five different opinions. Some said that it was the paradise of our refuge and that its place was heaven. Others negated that statement because if it was the paradise of refuge, Iblis would have been forbidden admission and disobedience would have been forbidden as well. Still others said that it was another paradise that was created by Allah for Adam and Eve. A fourth group said that it was a paradise on the earth, located in a high place. Another group of commentators accept what was in the Qur'an without questioning where this paradise was located. We agree with this last opinion, as the lesson we learn from its location is immaterial compared to the lesson we learn from the events that took place there.

Adam and Eve's Decent from Paradise

They left Paradise and descended upon the earth. Adam was sad and Eve was crying. Allah accepted their repentance because it was sincere, and He told them that the earth would be their realm and origin where they would live and die and whence they would come on the Day of Judgment.

Why Adam and Eve Descended

Some people believe that the reason why mankind does not dwell in Paradise is that Adam was disobedient and that if it had not been for this sin, we could have been there all along. These are naive fictions because when Almighty Allah wanted to create Adam, He said to the angels: "I shall make a vicegerent on the earth." He did not say: "I shall make a vicegerent in Paradise."

Adam's descent on earth, then, was not due to degradation but rather it was a dignified descent. Allah knew that Adam and Eve would eat of the tree and descend to earth. He knew that Satan would rape their innocence. That experience was essential for their life on earth; it was a cornerstone of their vicegerency. It was meant to teach Adam, Eve, and their progeny that it was Satan who had caused them to be expelled from Paradise and that the road to Paradise can only be reached by obedience to Allah and enmity to Satan.

Adam's Free Will

Could it be said that Adam and the rest of mankind were predestined to sin and to be expelled from Paradise and sent to the earth? In fact, this fiction is as naive as the first one. Adam had complete free will, and he bore the consequences of his deed. He disobeyed by eating of the forbidden tree, so Allah dismissed him from Paradise. His disobedience does not negate his freedom. On the contrary, it is a consequence of it.

The truth of the matter is that Allah knew what was going to happen, as He always knows the outcome of events before they take place. However, Allah does not force things to happen. He grants free will to His human creatures. On that He bases His supreme wisdom in populating the earth, establishing the vicegerents, and so on.

Adam understood his third lesson. He knew now in a practical way that Iblis was his enemy, the cause of his losing the blessing of living in Paradise, and the cause of his distress. Adam also understood that Allah punishes disobedience and that the way to Paradise has to be through submission to the will of Allah. And he learned from Almighty Allah to ask for forgiveness.

Allah accepted Adam's repentance and forgave him. He then sent him to the earth as His first messenger.

Variation on Where Adam, Eve, and Iblis Descended

There are many traditions concerning the place of Adam's descent upon earth. Ibn Abi Hatim narrated that Ibn Abbas said: "Adam descended on land called 'Dihna' between Mecca (Makkah) and Taif." Al-Hassan said that Adam descended in India, Eve in Jeddah (Saudi Arabia), Iblis in Bodistiman (Iraq), and the serpent in Ashahan (Iran). This was also reported by Ibn Hatim.

Assady related that Adam descended with the Black Stone¹ in India (A large black stone set into the wall of the Kaba in Mecca; it is said to have come from Paradise), and he had a handful of the seeds of Paradise. He sowed them in India and they grew into the fragrant tree therein.

Lbn Umar said that Adam descended on As-Safa and Eve on Al-Marwa (As-Safa and Al-Marwa are the names of two mountains in the vicinity of the Sacred House in Mecca; part of the rites of pilgrimage (Hajj) include pacing between these two hills in commemoration of Hajar's search for water). This was also reported by Ibn Hatim. AbdulRazzaq reported that Abi Musa Al-Shari said that when Allah ordered Adam to descend from Paradise to earth, He taught him the making of everything and provided him with the crops from Paradise.

Abu Hurairah narrated that Prophet Muhammad said: "The best of days on which the sun has risen is Friday. On this day Adam was created, and

on this day he was descended to earth."

Adam's Life on Earth

Adam knew he bade farewell to peace when he left Paradise. On earth he had to face conflict and struggle. No sooner had one ended than another began. He also had to toil to sustain himself. He had to protect himself with clothes and weapons and protect his wife and children from the wild beasts.

Above all, he had to struggle with the spirit of evil. Satan, the cause of his expulsion from Paradise, continued to beguile him and his children in an effort to have them thrown into the eternal hellfire. The battle between good and evil is continuous, but those who follow Allah's guidance should fear nothing, while those who disobey Allah and follow Iblis will be damned along with him.

Adam grasped all of this, and, with the knowledge of this suffering, he started his life on the earth. The only thing that allayed his grief was that he was master of the earth and had to make it yield to him. He was the one who had to perpetuate, cultivate, construct and populate the earth. He was also the one who had to procreate and raise children who would change and improve the world.

The First Four Children

The pinnacle of earthly bliss was reached when Adam and Eve witnessed the birth of their first children, a set of twins. Adam was a devoted father and Eve a contented mother. The twins were Cain (Qabil) and his sister. Later Eve gave birth to a second set of twins, Abel (Habil) and his sister. The family enjoyed the bounties and fruits of the earth provided by their Lord. The children grew up to be strong and healthy young adults. Cain tilled the land, while Abel raised cattle.

Cain's Disobedience

The time arrived when the two young men desired life partners. This was part of Allah's plan for mankind, to multiply and form nations with different cultures and colors. Allah revealed to Adam that he should marry each son to the twin sister of the other. Adam instructed his children according to Allah's command, but Cain was displeased with the partner chosen for him, for Abel's twin-sister was not as beautiful as his own.

Cain's Disobedience

It appears that since the beginning of time, physical beauty has been a factor in the attraction between men and women. This attraction caused Cain to envy his brother Abel. He rebelled against Allah's command by refusing to accept his father's advice.

At first glance Cain's rebellion might appear strange, but we should remember that, although man has a pure nature, the potential for dichotomy exists. In other words, he has both good and bad qualities. He can become greedy, covetous, possessive, selfish and even destructive. Man is, therefore, capable of seeking self-satisfaction even if it leads to failure in this life and in the hereafter. The path to goodness lies in harnessing the enemy within him, his baser self, by controlling evil thoughts and deeds and practicing moderation in his desires and actions. His reward then will be the delights of this world and the hereafter. Thus Allah tests us through our divided nature.

Cain's Jealousy of Abel

Adam was in a dilemma. He wanted peace and harmony in his family, so

he invoked Allah for help. Allah commanded that each son offer a sacrifice, and he whose offering was accepted would have right on his side. Abel offered his best camel, while Cain offered his worst grain. His sacrifice was not accepted by Allah because of his disobedience to his father and the insincerity in his offering.

This enraged Cain even further. Realizing that his hopes of marrying his own beautiful sister were fading, he threatened his brother: "I will kill you! I refuse to see you happy while I remain unhappy!"

Abel, feeling sorry for his brother, replied: "It would be more proper for you, my brother, to search for the cause of your unhappiness and then walk in the way of peace. Allah accepts deeds only from those who serve and fear Him, not from those who reject His commands."

The First Death

Abel was intelligent, obedient, and always ready to obey the will of Allah. This contrasted sharply with his brother, who was arrogant, selfish and disobedient to his Lord. Abel did not fear his brother's threats, but neither did he want his brother to be hurt. Allah had blessed Abel with purity and compassion. Hoping to allay the hatred seething in his brother, Abel said: "My brother, you are deviating from the right path and are sinful in your decisions. It is better that you repent to Allah and forget about your foolish threat. But if you do not, then I will leave the matter in the hands of Allah. You alone will bear the consequence of your sin, for the Fire is the reward of the wrong-doers."

This brotherly plea did nothing to lessen the hatred in Cain's heart, nor did he show fear of Allah's punishment. Even familial considerations were cast aside. Cain struck his brother with a stone, killing him instantly. This was the first death and the first criminal act committed by man on earth.

When Abel had not appeared for some time, Adam began to search for

him but found no trace of his beloved son. He asked Cain about Abel's whereabouts. Cain insolently replied that he was not his brother's keeper nor his protector. From these words his father understood that Abel was dead and Adam was filled with grief.

The First Burial

Meanwhile, Cain did not know what to do with his brother's corpse. He carried it on his back wandering from place to place, trying to hide it. His anger had now subsided, and his conscience was saddled with guilt. He was tiring under the burden of the corpse which had started to have a stench. As a mercy, and to show that dignity could be retained even in death, Allah sent two ravens that began fighting, causing the death of one. The victorious bird used its beak and claws to dig a hole in the ground, rolled its victim into it and covered it with sand.

Witnessing this, Cain was overcome with shame and remorse. "Woe unto me!" he exclaimed. "I was unable to do what this raven has done, that is to hide my brother's corpse." Cain then buried his brother. This was also the first burial of man.

The First Murder - from Qur'an

Allah the Almighty revealed: And (O Muhammad) recite to them (the Jews) the story of the two sons of Adam Abel and Cain - Habil and Qabil respectively in truth; when each offered a sacrifice (to Allah), it was accepted from the one but not from the other. The latter said to the former: "I will surely kill you."

The former said: "Verily, Allah accepts only from those who are Al-Muttaqeen (the pious). If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you, for I fear Allah; the Lord of the Alamin (mankind, jinn, and all that exists). Verily I intend to

let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire, and that is the recompense of the Zalimeen (polyt heists, and wrong-doers)."



"..So the Nafs (self) of the other (latter one) encouraged him and made fair-seeming to him the murder of his brother; he murdered him and became one of the losers. Then Allah sent a crow who scratched the ground to show him to hide the dead body of his brother. He (the murderer) said: "Woe to me! Am I not even able to be as this crow and to hide the dead body

of my brother?" Then he became one of those who regretted.



(The Holy Qur'an, Chapter 5, Verse 27-31)

Adam Preaches to His Children

Adam was utterly grief-stricken by the loss of his two sons: one was dead, the other was won over by the devil. Adam prayed for his son and turned to mundane matters, for he had to toil for his sustenance. At the same time, he was a prophet, advising his children and grandchildren, telling them about Allah, and calling them to believe in Him. He told them about Iblis and warned them by recounting his own experience with the devil and of how the devil had tempted Cain to kill his brother.

Adam's Successor, Seth

Years and years passed, Adam grew old, and his children spread all over the earth. Muhammad Ibn Ishaq related: that when Adam's death drew near, he appointed his son Seth (Shiith) to be his successor, and taught him the hours of the day and night along with their appropriate acts of worship. He also foretold to him the flood that would come.

Abu Dhar narrated that Prophet Muhammad said: "Allah sent down one

hundred four psalms, of which fifty were sent down to Seth."

Adam's Death

Abdullah Ibn Al-Iman Ahmad Ibn Hanbal narrated that Ubai Ibn Kab said: "When Adam's death was near, he said to his children: 'O my children, indeed, I feel an appetite for the fruits of Paradise.' So they went away searching for what Adam had requested. They met with the angels, who had with them his shroud and what he was to be embalmed with. They said to them: 'O Children of Adam, what are you searching for? What do you want? Where are you going?' They said: 'Our father is sick and has an appetite for the fruits of Paradise.' The angels said to them: 'Go back, for your father is going to meet his end soon.' So they returned (with the angels), and when Eve saw them she recognized them. She tried to hide herself behind Adam. He said to her: 'Leave me alone. I came before you; do not go between me and the angels of my Lord.' So they took his soul, embalmed and wrapped him, dug the grave and laid him in it. They prayed on him and put him in his grave, saying: 'O Children of Adam, this is your tradition at the time of death.'"

Before his death Adam reassured his children that Allah would not leave man alone on the earth, but would send His prophets to guide them. The prophets would have different names, traits and miracles, but they would be united in one thing: the call to worship Allah alone.

This was Adam's bequest to his children. Adam finished speaking and closed his eyes. Then the angels entered his room and surrounded him. When he recognized the Angel of Death among them, his heart smiled peacefully.

Successor After Adam

After Adam's death, his son Seth (Shiith) took over the responsibilities

of prophethood, according to a hadith narrated by Abu Dhar. Abu Dhar also narrated that Prophet Muhammad said: "Allah sent down one hundred four psalms, of which fifty were sent down to Seth." When the time of his death came, Seth's son Anoush succeeded him. He in turn, was succeeded by his son Qinan, who was succeeded by his son Mahlabeel. The Persians claim that Mahlabeel was the King of the Seven Regions, that he was the first one to cut down trees to build cities and large forts and that he built the cities of Babylonia. He reigned for a period of forty years. When he died his duties were taken over by his son Yard, who on his death, bequeathed them to his son Khonoukh, who is Idris according to the majority of the scholars (Ulama).

Charles Stuart Mills in 'History of Mohammadanism'

Deeply read in the volume of nature, though extremely ignorant of letters, his mind could expand into controversy with the wisest of his enemies or contract itself to the apprehension of meanest of his disciples. His simple eloquence was rendered impressive by a manner of mixed dignity and elegance, by the expression of a countenance where the awfulness of his majesty was so well tempered by an amiable sweetness, that it exerted emotions of veneration and love. He was gifted with that authoritative air or genius which alike influences the learned and commands the illiterate.



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Unfold**



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